MINUTES

OF THE

TWENTIETH ANNIVERSARY

OF THE

Chickasaw Baptist Association,

HELD WITH

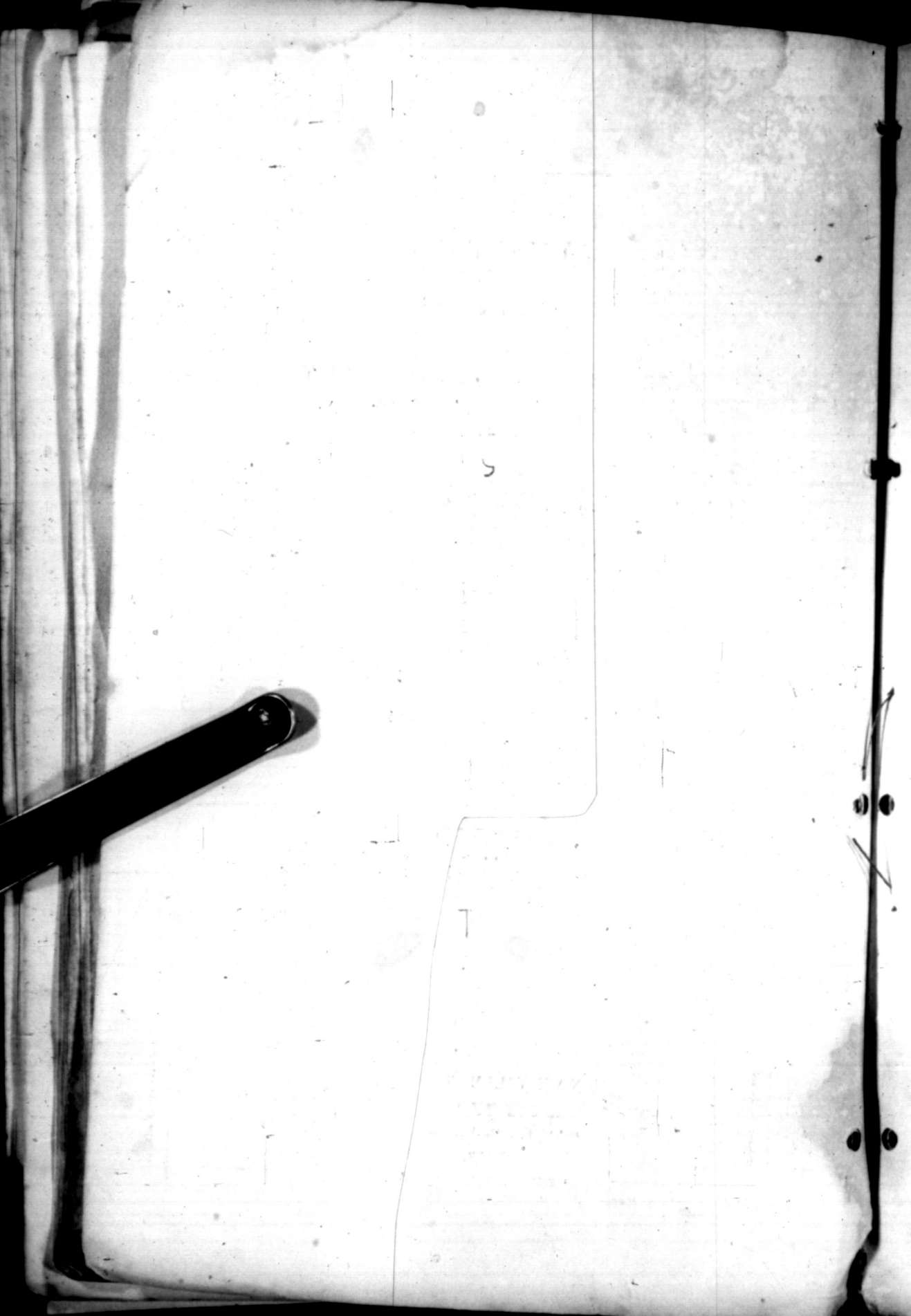
THE CORINTH CHURCH, TISHIMINGO COUNTY, MISS.,

On the 17th, 18th, 19th, and 20th Days of September, 1858.

OFFICERS,

Elder M. BALL, Moderator.
" J. M. MARTIN, Clerk.

NASHVILLE, TENN.:
SOUTH-WESTERN PUBLISHING HOUSE.
GRAVES, MARKS & CO.
1858.



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CHURCHES, PASTORS, POST OFFICE AND DAYS OF MEETING.

Churches.	Pastors.	Post Office.	Sabbath.
1st District.			
Amaziah,	D D Roach,	Cornersville.	Second.
Cherry Creek,	M. Ball,	Cherry Creek.	Second.
Bethel,	J. Crosby,	Rockyford.	Second.
Liberty,	M Ball,	Tardyville.	Fourth.
Philadelphia,	E. Browning,	Rockyford.	First.
Pleasant Ridge,	L. Ball,	Molino	Fourth.
Friendship,	E Browning,	Cherry Creek.	Third.
Washington,	E. Browning,	Layfayette Springs	Fourth.
Spring Creek,	E B Eakin,	Waterford.	Fourth.
New Hope,	M. Ball,	Pontotoc.	First.
Mount Gilead,	J. J Andrews,	Elkistown.	Second.
Mount Pleasant,	L. Ball,	Wallerville.	First.
Mount Pisgah,	J. Boswell,	Cornersville.	First.
Cypress Creek,	E. Browning,	Liberty Hill.	Second.
2d District.			
Union,	A. Ray,	Jonesboro.	Third.
Academy,	L Ball,	Orizaba.	Second.
Bethlehem,	A Ray,	Salem.	First.
Bujah,	D. D Roach,	New Albany.	Third.
Canaan,	A. Ray,	Canaan.	Fourth.
Fellowship,	J. Boswell,	Claysville.	Third.
New Harmony,	P. Skelly,	Ripley.	Third.
Hopewell,	H. G. Spencer,	Salem.	Fourth.
Pleasant Hill,	A Ray,	Ruckeville.	Second.
Piney Grove,	R. Nutt,	Pinegrove.	Third.
Ripley,	W. H Holcombe,	Ripley.	Fourth.
Macedonia,	A. Godwin,	Ripley.	Second.
Mount Comfort,	H C. Spencer,	Ripley.	First.
Unity,	D. R. Bryant,	Grand Junction.	First.
Salem,	No Pastor.	Salem.	Third.
3d District.			
Concord,	D. D. Roach,	Dry Run.	Fourth.
Farmington,	H. G Savage,	Farmington.	Third.
Rienzi,	A. H. Booth,	Rienzi	First.
Burnsville,	J. P. Gray,	Burnsville.	Fourth.
Friendship,	H. G Savage,	Cross Ridge.	First.
Mount Olive,	L. Ball,	Carrollville.	Third.
Osburn's Creek,	H. G. Savage,	Black Land.	Fourth.
Antioch,	A. H Booth,	Silver Spring.	Third.
Hinkle's Creek,	H. G. Savage,	Rienzi.	Second.
Kossuth,	M. P. Lowry,	Kossuth.	Third
Harmony,	J. G. Burgess,	Farmington.	Second.
Corinth,	A. H Booth,	Corinth.	Second.
Meadow Creek,	M. P. Lowry,	Big Spring.	Second.
Liberty Hill,	C. C. Malone,	Jacinto.	.....
Indian Creek,	J. Derryberry,	Chowalla.	First.
Tuscumbia,	J. Derryberry,	Chowalla.	Second.
County Line,	M. P. Lowry,	Carrollville.	First.

MINUTES.

CORINTH CHURCH, TISHOMINGO COUNTY, MISS.
September 17, 1858.

The Delegates, composing the twentieth Anniversary Meeting of the Chickasaw Baptist Association, convened with the Corinth Church on Friday before the third Sabbath in September, 1858.

The Introductory Sermon was preached by Elder J. T. Pitts, from Psalm cxix. 18: "Open thou mine eyes, that I may behold wondrous things out of thy law."

The congregation was then dismissed until 2 o'clock.

AFTERNOON SESSION.

The Association met pursuant to adjournment. Prayer by Elder M Ball, the former Moderator, who then called the house to order, and proceeded to business.

The Clerk being absent, Bro. J. M. Martin was appointed Clerk, to effect an organization of the body.

Joel H. Berry and A. H. Booth were appointed Reading Clerks.

The letters from the several Churches were called in regular order, and the names of delegates enrolled.

Petitioning letters were received from Indian Creek, Tuscumbia, and Countyline Churches, praying admission into this body, which were read, the Churches received, and the right hand of fellowship extended to their delegates.

The Association then proceeded to the election of a Moderator and Clerk which resulted in the choice of Elder M. Ball, Moderator, and Bro. J. M. Martin, Clerk.

The Moderator then appointed the following Committees:

ON PREACHING.—J. Burress, T. Valentine, and S. H. Plant, together with the Pastor and Deacons of Corinth Church.

ON ARRANGEMENTS.—A. Ray, J. Boswell, H. G. Savage, J. O. Nelson, and H. Garrett.

ON FINANCE.—J. T. Pitts, M. P. Lowrey and C. G. Blount.

ON DOCUMENTS.—Joseph E. Rogers, Carey Pitts and F. Hall.

Correspondence was then called for, and a letter and package of Minutes received from the Judson Association, by the hand of her

messenger, Elder W. J. Thomas, who was received and invited to a seat in this body.

Elder A. Jones, Jr., was received as a messenger from Big Hatchie Association, and invited to a participation in the deliberations of this body. An invitation was then extended to all Brethren present from other Associations.

The Association adjourned to meet at 8 1-2 o'clock to-morrow morning. Prayer by Elder D. D. Roach.

SATURDAY MORNING, Sept. 18.

The Association met pursuant to adjournment. Prayer by Elder A. Jones.

Called for letters and received one from Salem Church.

Called for correspondence, and received a letter from Big Hatchie Association, by the hand of her Messengers, J. L. Verser, and Elder G. W. Young, who were received and invited to seats.

Elder W. Cary Crane, and Bros. Moore, Sumner, and Norris, from the Cold Water Association, were received as messengers, and invited to seats.

The report of the Committee on Arrangements was called for, which was presented, read, adopted, and Committee discharged. See Appendix A.

The Constitution and Rules of Decorum were read.

The following Brethren were appointed a Committee to write letters of correspondence: D. D. Roach, L. J. Pratt, J. Boswell, A. H. Booth, and J. E. Rogers.

The following Committees were appointed to report at the next Annual Session of this body:

ON DOMESTIC MISSIONS.—E. Smith, M. P. Harbin, and M. P. Lowrey.

ON FOREIGN MISSIONS.—J. H. Berry, O. D. Fitzgerald, and H. G. Savage.

ON THE BIBLE CAUSE.—A. H. Booth, L. J. Pratt, and E. J. Callahan.

ON EDUCATION.—J. D. Rogers, D. R. Bryant, and J. T. Pitts.

ON TEMPERANCE.—W. J. Riddle, R. H. Gibson, and W. F. Young.

ON RELIGIOUS INSTRUCTION OF THE COLORED POPULATION.—H. Garrett, S. H. Plant, and F. Hall.

ON SUNDAY SCHOOLS.—H. G. Spencer, Carey Pitts, and W. A. Berry.

Reports were called for.

Further time was allowed the Committee on Domestic Missions to prepare their report.

The Committee on Foreign Missions presented their report, which was received, and the Committee discharged. An interesting dis-

cussion followed, after which, the report was amended and adopted. See Appendix B.

After the adoption of the above report, a collection for the Foreign Mission cause was taken up, amounting to $58 00.

Adjourned until 2 o'clock. Prayer by Elder O. D. Fitzgerald.

AFTERNOON SESSION.

The Association met pursuant to adjournment. Prayer by Elder W. Carey Crane.

Elder J. R. Graves was received as an Agent for the Theological Institute at Murfreesboro', Tenn.

Elders W. R. Alexander and J. G. Burgess were received as messengers from the Big Bear Creek Association, and invited to seats. Also, Bro A. A. Sanders, from Big Hatchie Association, was received and invited to a seat.

Again called for reports.

Further time was granted the Committee on Education to prepare their report.

The Committee on Temperance asked further time to make out their report, which was granted.

On application, the Committee on Sabbath Schools were granted further time to prepare their report.

The Committee on the Bible Cause were not ready to report, in consequence of the absence of their Chairman.

Further time was granted the Committee on the Religious Instruction of the colored population to prepare their report.

Correspondence was then appointed to the following religious bodies:

To THE PANOLA ASSOCIATION.—John Boatner, and J. V. Nunley.

To THE BIG HATCHIE ASSOCIATION.—O. D. Fitzgerald, H. G. Savage, J. B. Hall, D. R. Bryant, A. Ray, A. H. Booth, M Ball, E. Rogers, W. H. Holcombe, T. Valentine, B. Lax, and M. P. Lowrey.

To THE COLD WATER ASSOCIATION.—C. G. Blount, M. Ball, H. G. Spencer, R. Golding, and A. Ray.

To THE ABERDEEN ASSOCIATION.—A. H. Booth, S. H. Plant, M. Ball, and Carey Pitts.

To THE BIG BEAR CREEK ASSOCIATION.—M. P. Lowrey, S. D. Kendall, F. Hall, John Rogers, W. Simmons, W. Henderson, M. Ball, A. H. Booth, E. Rogers, and Thomas Rogers.

To THE JUDSON ASSOCIATION.—J. T. Pitts, A. H. Booth, M. Ball, E. Smyth, J. Boswell, S. D. Kendall, and J. W. Bell.

To THE BAPTIST STATE CONVENTION.—A. H Booth, J. D. Pitts, J. E. Rogers, and M. Ball.

The Committee on the Bible cause presented their report, which

was read, received, and Committee discharged. The report, after being amended, was adopted. See Appendix A.

The Committee on Sabbath Schools was read, received, and, after several effective speeches on the subject, was adopted. See Appendix D.

On motion, the Association adjourned until Monday Morning, 8½ o'clock. Prayer by Elder A. Jones.

SUNDAY, September 19.

By 10 o'clock a large number of people had assembled at the Baptist and Methodist Churches, who were addressed as follows: In the Baptist Church, the Annual Missionary Sermon was preached by Elder Martin Ball, from Isaiah xxxii. 20: "Blessed are ye that sow beside all waters," &c. Elder J. T. Freeman preached in the Methodist Church, from 2 Cor. v. 7: "For we walk by faith, not by sight." At the close of which, collections were taken up at the respective places, amounting to fifty-eight dollars and sixty cents.

We hope that much good will be the result of those Sermons, and that happy and lasting impressions were made upon the hearts of the respectable and attentive audiences.

The meeting adjourned to the grove at 2 o'clock, where, under nature's covering, Elder J. R. Graves, of Nashville, Tenn., standing on a good's box, addressed the hundreds who crowded around him, from Daniel ii. 44: "And in the days of these kings, shall the God of Heaven set up a kingdom," &c.

For two hours and twenty minutes, he scripturally elucidated the origin and history of the Church of Christ. And whilst many were pleased and edified, there were some upon whom the truth fell with such ponderous weight as to give offence—causing a murmering among the dispersing multitude.

At night, Elder A. Jones, Jr., preached in the Baptist Church, from 1 John iii. 22; and Elder W. Carey Crane, in the Methodist Church, from John xiv. 6

Eternity can only make known the good resulting from this day's labor. To God be all the glory.

[Other Brethren preached at different hours during the session of this body, but the particulars are not given from the fact that their names and texts have not been furnished by the Preaching Committee.]

MONDAY MORNING, Sept. 20.

The Association met pursuant to adjournment. Prayer by Bro. L. J. Pratt.

Called for reports.

The Committee on Education presented their report, which was received and adopted. See Appendix E.

The Committee on the instruction of the colored population, made their report, which was received and adopted. See Appendix F.

The report of the Committee on Domestic Missions was read, and on motion, laid on the table.

On motion, Elder J. T. Freeman was received as a messenger from the Baptist State Convention, also Bro T. Smith as a corresponding messenger from the Cold Water Association.

Elder M. P. Lowrey was elected to preach the next Introductory Sermon, and Elder D. R. Bryant his alternate.

Elder A. H. Booth was elected to preach the next Annual Missionary Sermon, and Elder M. P. Lowrey his alternate.

The Committee appointed to write letters of correspondence, made their report, which was received and the Committee discharged.

The Committee on Temperance submitted their report, which was received and adopted. See Appendix G.

On motion, the present Executive Board were unanimously re-elected by acclamation.

The Committee on Finance made their resort, which was received and Committee discharged. See Appendix H.

On motion, it was resolved, that the appointment for preaching at 2 o'clock, be called in, and the time be allotted to Elders J. R. Graves, J. T. Freeman, and W. R. Alexander, to address the Association.

A petition came up from Mount Gilead Church, praying for a letter of dismission from this body, to join the Judson Association, which was granted, and the letter written.

Bro. Joseph E. Rogers offered the following preamble and resolution:

WHEREAS, the President of the Southern Sunday School Union—organized at Nashville, Tenn., last fall, has called a meeting of the friends of the measure at Memphis, Tenn., on Friday before the second Sabbath in November next: Therefore,

Resolved, That this Association conditionally approve the move, and that the Moderator is hereby authorized to appoint twenty Delegates to represent this body in said Convention.

On motion, the resolution was laid on the table.

The report on Domestic Missions was taken up, and after a free discussion on the subject, it was amended and adopted. See Appendix I.

A subscription was taken up for the purpose of aiding the Church at Corinth to support a minister the ensuing year, amounting to four hundred dollars.

Adjourned until 2 o'clock.

AFTERNOON SESSION.

The Association met pursuant to adjournment. Prayer by Elder H. C. Spencer.

Elder D. R. Bryant presented the following, which was, on motion, adopted :

Resolved, That the Pastors of the different Churches of this Association, present, and urge more strongly, the subjects of Misssions and Sunday Schools.

On motion, the resolution relative to the Southern Sunday School Union, was taken up, and after forcible speeches by Elders J. T. Freeman and J. R. Graves, explaining the objects and aims of the enterprise, it was adopted.

The following Delegates were appointed in accordance with the said resolution :

A. H. Booth, M. Ball, E. Rogers, A. Ray, C. G. Blount, J. T. Pitts, W. H. Holcombe, R. L. Ray, E Smyth, J. H. Berry, James Boswell, B. Lax, R H. Gibson, J. T. Freeman, H. C. Spencer, D. R. Bryant, O. D. Fitzgerald, M. P. Lowrey, Thomas Burress, S. H. Plant, and E. Hill.

Elder J. R. Graves delivered a forcible speech in behalf of ministerial education, and urged upon the denomination the duty of sustaining the Theological Institute at Murfreesboro', Tenn., at the close of which the amount of fifteen hundred dollars was subscribed for the purpose of endowing the Professor's Chair in said Institute.

Elder W. R. Alexander urged the necessity and importance of assisting the young Ministers, preparing in said Institute, to pay for their board, books, &c., and received for said purpose $15.

The Committee on Documents presented their report, which was read, received, and adopted. See appendix J.

The report of the Treasurer was read and adopted. See appendix K.

The Executive Board submitted their Annual Report, which was received and adopted. See appendix L.

Adjourned until 7 1-2 o'clock at night. Prayer by Elder W. R. Alexander.

NIGHT SESSION.

The Association met pursuant to adjournment. Prayer by Elder A. Ray.

The Minutes were then read, corrected, and approved.

RESOLUTIONS.

Resolved, That the thanks of this body are hereby tendered to the Moderator and Clerk, for the very able, kind and courteous manner in which they have presided over and served this body during its sittings.

Resolved, That the thanks of this body are hereby tendered to the members of Corinth Church, the citizens of Corinth and vicinity, for their very kind reception, liberal hospitality and friendship manifested to its members during its sittings.

Resolved, That the thanks of this body are hereby tendered to the Methodist denomination of Corinth for the use of their Church, so generously granted us during our session.

Resolved, That the Clerk superintend the printing of the Minutes, and that he be allowed the usual compensation for his services.

Resolved, That the Churches composing this Association be requested in the future, to state in their letters to the Association, the amount they are willing to pledge to the cause of Missions.

The business of the Session having been disposed of, a pathetic and animating address was delivered by the Moderator; after which, a parting hymn was sung, and in the midst of a deep Christian feeling and religious rejoicing, the Association adjourned to meet with the Mount Pleasant Church, 14 miles North of the town of Pontotoc, Friday before the third Sabbath in September, 1859.

M. BALL, *Moderator.*

J. M. MARTIN, *Clerk.*

[Thus ended the twentieth Session of the Chickasaw Association. The Session was unusually large and altogether harmonious. A large amount of very important business was transacted, in which the only rivalry seemed to be who could best work, and be most instrumental in advancing the cause of the Divine Master. Many momenteous questions were discussed, and many resolutions entered into; all having for their object the amelioration of the world. Many good seeds were sown, and we trust that eternity will reveal, as the result, a copious harvest of souls, saved by Divine grace through the instrumentality of the members of the Chickasaw Association. May Heaven smile upon our labors.]

APPENDIX.

APPENDIX A.

We, your Committee, appointed to arrange business for the Association, beg leave to report the following order:

1. Read Constitution and Rules of Decorum.
2. Appoint Committees.
3. Call for Reports from Standing Committees.
4. Appoint Correspondents.
5. Elect Ministers to preach the next Introductory and Missionary Sermons.
6. Again call for Reports.
7. Elect Executive Board.
8. Call for Resolutions.

All of which is respectfully submitted.

A. RAY, *Chairman.*

APPENDIX B.

YOUR Committee on Foreign Missions would beg leave to report: That no enterprise has greater claims upon our *active* Christian benevolence than that of Foreign Missions—the promulgation of the glad tidings of salvation among the heathen who have never heard of the precious promises of the Gospel. The dignity of the missionary enterprise is surely appreciated by those who have "tasted of the good Word of God and the powers of the world to come." Every Christian sincerely desires that his fellow-travelers to eternity may enjoy the same privilege of accepting or rejecting the great plan of redemption that he has enjoyed; but before the benighted heathen can enjoy this sacred privilege, we must contribute of our earthly store, as "God hath prospered us"—the true measure of Christian liberality—to sustain the missionaries already sent, and others who may be sent, whilst they break the "bread of life" in heathen lands.

In reviewing the results of our labors in the missionary field, we have every reason for encouragem nt and thankfulness to God. *Fifty* years have elapsed since the first effort was made to Christianize China. It is gratifying to your Committee to be able to state that more converts have been made to the Christian religion in China in the last *five* years than in the previous *forty-five* years. And it is equally gratifying to be able to state, that there has been a *revival* at Shanghai; that nineteen have been baptized upon a public profession of their faith in Christ, and that the Baptist Church at that station now has twenty-two members—quite a large Church for China. Canton is again open to our missionaries, and they think they have reason to hope that the "bread cast upon the waters will return not many days hence." They make a strong appeal for more laborers in that great city. In Africa, before the sickly season commenced, our missionaries were doing a great and glorious work. The official statement, for one month last spring, made to the Foreign Mission Board of the Southern Baptist Convention, showed that thirty-one converts had been baptized, and at other points candidates were awaiting baptism. Brethren, your labors have not been in vain in the Lord. The results of your annual contributions are becoming visible.

The failing health of our sister missionaries in Africa furnishes the only ground of discouragement. The climate of that country seems to be more severe upon females than upon males. Brethren Trimble and Cason had to return on account of the protracted sickness of their wives. Some of our brethren despair of evangelizing Africa through the instrumentality of *white* missionaries, and expect the great work to be accomplished by *colored* missionaries. That the climate would be more favorable to persons of African descent, can not be doubted, seeing that the sicknesss is principally among our *sister* missionaries.

But, brethren, let us not be discouraged, but, on the other hand, pray earnestly that God may restore the failing health of his ambassadors; and let us not withhold or diminish our contributions to this heavenly appointed work. There are already indications that the

"little leaven" we have sent, is pervading the whole lump. May we not reasonably hope that the love of God shed abroad in a few hearts will, like a contagion, extend to others, and from them to others still, until China and Africa, and all the nations of the earth, like a great city lighted at night, will be ablaze with the manifestations of the presence and glory of God. Will we not do our part to bring about a result so truly great and glorious? We believe that a peculiar obligation rests upon Baptists, as the advocates of a faith more nearly in conformity to the teachings of the Bible than that of any other denomination, to advance the missionary cause.

Brethren can obtain the latest and most reliable missionary intelligence from all parts of the world, by subscribing for the "Commission"—a monthly magazine at $1 00 a year, and "The Home and Foreign Journal"—a monthly newspaper at 25 cts. a year.

The missionary spirit of the denomination would be enlivened by the constant perusal of these publications, and we most cordially recommend them to the favorable consideration of our brethren.

All of which is respectfully submitted.

H. Y. Riddle, *Chairman.*

APPENDIX C.

Your Committee on the Bible cause ask leave to report:

We regard the circulation of the Bible, which is God's only revelation—truth to a falling world—as a cause of the greatest object, and rejoice at the interest manifested upon this subject by our denomination at home and in foreign lands.

Your Board have been alive to the importance of this great and good work, and have, in the past few years, distributed within the bounds of our Association thousands of copies of Bibles and Testaments. We rejoice at the thought, that by their instrumentality the Word of life has found its way into many families, and made the hearts of multiplied thousands to rejoice; yet we are satisfied that many families within the bounds of our Association are still without this Heaven-born Revelation.

We, your Committee, therefore, would recommend your future Boards to make it the duty of their missionaries and colporteurs to visit every family that can be visited, and see if by this means that every family can have the richest of all blessings furnished them.

That this great and good work may be accomplished, the Churches must not grow weary in well-doing in this great cause of giving the Word of life, not only at home, but abroad. If we love and regard the Bible above all other books, let us show our love for it and our confidence in its power and efficiency, by our untiring efforts to place it in every family, that the uprising generation may all grow up under its influences, and have its holy influences stamped upon their hearts while tender; that they may be prepared and well fortified against the many erroneous and pernicious influences in the world.

That this great and noble end may be accomplished, we recom-

mend all the friends of God to help, by their prayers and liberal contributions, every organization under the direction of our own denomination which has for their object the circulation of God's Holy Word.

In conclusion, we urge all our brethren and sisters to search the Scriptures more and closer than ever, and teach it to your children, your neighbors and servants.

All of which is respectfully submitted.

D. R. BRYANT, *Chairman.*

APPENDIX D.

YOUR Committee on Sunday Schools beg leave to report:

That they believe it to be the bounden duty of every Christian to use his influence in establishing a Sunday School in connection with the Church of which he is a member, and in the community in which he lives. The subject of Sunday Schools has lately been fully discussed in our denominational papers, and we trust that a more lively interest in their behalf has been enkindled. The importance of pre-occupying the youthful mind with the pure and heavenly principles of the doctrines of Christ and thereby fortifying it against the temptations of early life, has not heretofore been adequately appreciated, or if it has, such appreciation has not been shown by corresponding *action;* and *action* is what is most needed at the present time. All of us, on a moment's reflection, would unhesitatingly declare that we believe Sunday Schools to be a powerful instrumentality in the salvation of men. The late "great awakening!" which has extended to every section of our common country, has shown that the choicest blessings of Heaven rests upon the Sunday School. God has poured out his Spirit more abundantly upon those Churches which have Sunday Schools than upon those which have not. Brethren this is a suggestive fact. We have all prayed for a glorious revival of religion in our immediate neighborhood, but has it come? And why has it not? Have we used all the means in our power to prepare ourselves, our relatives, our friends, and our children for the "refreshing season of the presence of the Lord?" Have we been engaged in the Sunday School, earnestly and prayerfully, teaching and learning the great and vital truths of our holy religion? We cannot expect to see the mercies of Heaven showered upon us until we have done our duty; and knowing our duty, *will we not do our duty?* If we believe it to be our duty to have a Sunday School in our Church, will we not do all that we can to have it there at the earliest practicable period? Parents especially incur a most fearful responsibility, who willfully neglect to avail themselves of this means of bringing their beloved children to the foot of the Cross. If you ardently desire to see your sons and your daughters shine like "stars forever and ever in the kigdom of your Father," take them affectionately by the hand every Sunday morning and lead them within the sacred precints of the Sunday School. Experience

has proven Sunday Schools to be the very nursery of the Church—a kind of stepping stone or preparatory school for the Church. If any of our Churches are languishing, let them remember this striking truth, and establish a Sunday School in their borders without delay. When commenced with the requisite energy and belief in their efficacy for doing good, fears need not be entertained of their continued existence. The first Baptist Sunday School in the United States was established fifty-three years ago with the Broadway Baptist Church in Baltimore, and it "still lives" as a faithful monument of the heavenly zeal and Christian-like self-sacrifice of its founders.

Let us manifest our deep interest in Sunday Schools, not in *word* only, but in *deed*. If we were more *practical* and *less theoretical* in our religion, it would be far better for the interests of the Redeemer's kingdom upon the earth. Let us show our confidence in our *theories* by carrying them out in our *practice*, especially that in relation to Sunday Schools. Brethren, will we not make renewed and stronger efforts than heretofore to extend the usefulness of Sunday Schools? Your Committee would especially urge the pastors of our Churches, if they desire to add jewels to the crown of their rejoicing in the world to come, to use their ministerial influence, both publicly and privately, in promoting the great cause of Sunday Schools.

All of which is respectfully submitted.

H. Y. Riddle, *Chairman.*

APPENDIX E.

Your Committee on Education, would heartily congratulate the Association and Brethren upon the flourishing condition of our denominational Schools, which seem to be fostered by the hand of Divine Providence, with the exception of the "Mary Washington," a female college located at Pontotoc, Miss., and which, we regret to learn, has gone down.

Your Committee would earnestly solicit the attention of the Brethren composing this Association, to the propriety and expediency of establishing a Female School of high order in this part of the State. We do think that the time has come when an Institution of this kind is demanded at our hands, and that we should raise the standard of education, even at this place, and build up an institution for the education of our daughters at home. We most earnestly recommend the above to the prayerful consideration of this body, hoping that some action will be taken thereon at an early day.

Your Committee would recommend to the denomination, a consideration of the duty of supporting and patronizing our own schools which afford all the facilities for a thorough course of instruction, both to males and females. The following Institutions we heartily recommend:

Cold Water Baptist Female Seminary, Chulahoma, Miss.; Brownsville Female College, Brownsville, Tenn; Mary Sharp Female Col-

lege, Winchester, Tenn.; Yalabusha Female Institute, Grenada, Miss.; Mississippi College, located at Clinton, Miss; Union University Murfreesboro', Tenn.; and we would not forget the Semple Broadus College, located at Centre Hill, DeSoto County, Miss., under the control of Elder W. Carey Crane. All of which is respectfully submitted.

O. D. FITZGERALD, *Chairman.*

APPENDIX F.

We, your Committee on religious instruction to the colored population, beg leave to report:

That in view of the solemn responsibility resting upon us in consequence of their dependence upon us for all religious instructions—the vast importance of their salvation, and the interest which we should feel in their eternal welfare—we ought immediately to engage in the work of instructing them in the great truths of the Bible.

While our hearts have been cheered with the fact that some of our Churches have engaged in the work of instructing them, we have to say that there is still great remissness. We would, therefore, recommend to your earnest consideration, that each pastor preach to the colored part of his congregation as often as practicable, and that each slaveowner read and explain the Scriptures to them on the Sabbath day, and require them to attend Church with you when practicable. All of which is respectfully submitted, believing that if the plan above indicated is put into practical execution it will prove a blessing to both master and servant.

R. L. RAY, *Chairman.*

APPENDIX G.

Your Committee on Temperance leg leave to report:

Temperance is a subject of great importance; and although much has been said upon the subject, and many efforts have been made to influence the public mind against the use of intoxicating drinks, we regret the fact that the evil still exists to an alarming extent. There yet remains much for the friends of the cause to accomplish. We are taught in the Holy Scriptures, that Temperance is one of the great cardinal virtues of true religion, yet we see a palpable disregard of this by many who profess to be the children of God, and are occupying positions in his Church which is set up for the "light of the world." Those who have "put on Christ" should at all times obey his teachings, and "walk in the light, even as he is in the light."

There are many things in which temperance should be observed, but as the evils growing out of the use of intoxicating drinks are so numerous, our attention is more particularly drawn to that subject. The time has been when it was not uncommon to see professors of

religion mingling with unbelievers around the intoxicating bowl, but the time has fully come, when believers in Christ should take a decided stand against this evil practice. Not only should our preachers disclaim against it, but every believer in Christ should raise his voice against it, and make every lawful effort to put it down. As to the duty of Christians in this matter, this one command: "Shun every appearance of evil," should, of itself, be sufficient to teach us to abandon the practice of even dram-drinking—to teach us to touch not, taste not, and handle not the evil thing. Dram-drinking is the fruitful mother of drunkenness; it is the nursery in which is bred all the inebriates in the land; it is the little stream that takes its rise in the pleasant plain, increasing in volume as it rolls along, until it becomes a mighty torrent, carrying ruin and devastation on its bosom. But let the fountain be dried up and the inundation will cease. Remove the cause and the effect will be prevented.

We are daily admonished to duty by the effects of intemperance before our eyes. We have not space, had we the ability, in a report like this, to detail the many evils which grow out of the use of intoxicating drinks; but the observations of all clearly demonstrate the facts. We recommend to all Christians to lend their aid, both by precept and example, to put away this great evil.

H. Garrett, *One of the Committee.*

APPENDIX H.

Your Committee on Finance beg leave to report that they have received for Minutes, ninety dollars and sixty-five cents.

All of which is respectfully submitted.

J. T. Pitts, *Chairman.*

APPENDIX I.

Domestic Missions.

Your Committee to whom was referred this important branch of our benevolent operations, beg leave to submit the following as their report:

In this report we intend to bring this subject before you, only as it respects our own Association.

We are happy to learn that our Domestic Missionary operations have been more blessed than any work in which we have ever been engaged. Many of our most active Churches have been brought into being by this work; and the past success of this enterprise calls upon us for an increased effort to accomplish still more. We would most fraternally urge upon the Association the wants of the Church at Corinth. Corinth is an important field for missionary labor. All of which is respectfully submitted.

A. H. Booth, *Chairman.*

APPENDIX J.

Your Committee on Documents make the following report:

We have examined the Minutes of the several Union Meetings, and think that the portions of them herewith submitted, should be published.

We also recommend to the favorable consideration of our brethren, the "Mississippi Baptist," Edited by Bro. J. S. Freeman, and published at Jackson, Miss; the Tennessee Baptist, Edited by Bros. Graves & Dayton, and published at Nashville, Tenn., also, the publishing house of Graves and others, as the best Book concern for obtaining Baptist Theology, usages and practice, we know of. All of which is respectfully submitted.

J. E. ROGERS, *Chairman.*

UNION MEETING.

FIRST DISTRICT.

THIS meeting will be held with Friendship Church, Pontotoc County, Miss, commencing Thursday before the first Sabbath in August, 1859. Elder J. T. Pitts to preach the Introductory Sermon; L. Ball, alternate. Elder Jas Boswell to preach a sermon to ministers and deacons; M. Ball, alternate.

The following brethren are appointed to write Essays on the subjects annexed to their names:

Elder M. Ball, on Extortion.
" L. Ball, on Faith.
" J. Boswell, on Works.
" J. T. Pitts, on Total Abstinence, a Christian Duty.
" D. Potter, on Brotherly Love.
Brother W. W. Berry, on Importance of Sabbath Schools.
" E. Smyth, on Proper Observance of the Sabbath.
" L. J. Pratt, on Call to the Ministry.
" N. L. Ward on Utility of Prayer Meetings.
" R. W. Leavel, on Advantages of Classical Education.
" V. C. Golding, on Duties of young Members of the Church.
" Isaac Smith, on Vocal Music.
" G. V. Gambrel, on Duty of Parents to their Children.
" W. T. Pitts, on Pride.
" V. M. Early, on Temperance.
" J. A. Stephens, on Necessity of attending Church Conference.
" J. W. Montgomery, on Final Perseverance of the Saints.

UNION MEETING.

SECOND DISTRICT.

This meeting will be held with the Union Church, Tippah County, Miss., commencing Thursday before the second Sabbath in August, 1859. Elder D. D. Roach to preach the next Introductory Sermon; W. H. Holcombe alternate.

The following brethren are to write Essays on the subjects annexed to their names.

W. H. Holcombe, on the Relative Duty of Parents to their Children, and Children to their Parents.
J. M. Roach, on Duty of Churches to their Pastors.
J. H. Berry, on the Doctrine of Election.
J. E. Rogers, on Final Perseverance of the Saints.
H. G. Spencer, on the Obligation of the Ministry to preach the Word.
W. J. Riddle, on Importance of Sabbath Schools.
R. L. Ray, on Importance of Prayer Meetings.
H. F. Lipford, on Call to the Ministry.
H. Garret, on Church Discipline.
B. Lax, on Importance of Family Prayer.
M. P. Harbin, on Importance of Piety in Youth.
D. D. Roach, on Divinity of Jesus Christ.
J. H. Pope, on Brotherly Love.
J. H. Berry, on Influence of the Holy Spirit.

UNION MEETING.

THIRD DISTRICT.

This meeting will be held with the Osburn's Creek Church, Tishimingo County, Miss., commencing Thursday before the fourth Sabbath in August, 1859. Elder S. D. Kendall to preach the Introductory Sermon; Elder Elias Rogers, alternate. Elder M. P. Lowry to preach a sermon appropriate to ministers and deacons; Elder A. A. Booth, alternate.

The following brethren are to write Essays on the subjects annexed to their names.

A. H. Booth, on the Identity of the Church.
M. P. Lowry, on Brotherly Love.
H. G. Savage, on Importance of Reading the Scriptures.
E. Rogers, on Duty of young members of the Church.
S. D. Kendall, on Duty of Church members.
J. M. Martin, on Importance of the support of the Gospel.
Peter Boone, on Duty of Churches to their Pastors.
W. C. T. Wooten, on Importance of Family Prayer.
E. T. Meeks, on Utility of Sabbath Schools.
D. P. Rogers, on Importance of Vocal Music.
J. W. Burress, on Duty of Masters to their Servants.
O. D. Fitzgerald, on Importance of Pastoral Visits.
A. S. Vandivere, on Duty of Deacons.
J. G. Lowry, on Duty of Parents to their Children.
C. A. Lowry, on Total Abstinence, a Christian Duty.

APPENDIX K.

E. SMITH, Treasurer, in Account with the Chickasaw Association.

DOMESTIC MISSIONS.

1858			*Dr.*	
September 19.	Amount as per last report,		$159 29	
" 21, 1857,	Received from Kossuth Church,		15 00	
" "	"	W. W. Keep,	5 00	
" "	"	R. Golding,	5 00	
" "	"	J. Boatner,	10 00	
" "	"	C. D. Walker,	5 00	
April, 1858,	Received from Academy Church,		18 00	
September 17, 1858,	"	J. S. Coble,	30 00	
" "	"	New Hope Church,	20 00	
" "	"	L. Ball,	10 00	
" "	"	Pine Grove Church,	9 00	
" "	"	Osburn's Creek Church,	10 00	
" "	"	John Steward,	5 00	
" "	"	John Garrett,	5 00	
" "	"	John McCord,	2 50	
" "	"	R.B. Steward,	2 50	
" "	"	R. L. Ray,	5 00	
" "	"	Mt. Pleasant Church,	23 30	
" 18	"	Academy Church,	20 00	
" "	"	Rienzi Church,	15 00	
" "	"	Canaan Church,	50 00	
" "	"	V. N. Garrison,	5 00	
" "	"	Bethlehem Church,	3 75	
" "	"	Salem Church,	20 00	
" "	"	Farmington Church,	18 75	
" "	"	H. Garrett,	5 00	
" "	"	Bethel Church,	5 00	$482 09

	Amount brought forward,				$483 09
September 18, 1858,	"	Bulah Church,	5 00		
" "	"	Amaziah Church,	3 00		
" "	"	M P. Lowry,	10 00		
" "	"	Meadow Creek Church,	10 00		
" "	"	Wm. Cobb,	50		
" "	"	S. D. Kendall,	2 50		
" "	"	Pleasant Ridge Church,	60 00		
" "	"	Henkle's Creek Church,	10 00		
" "	"	H. G. Savage,	10 00		
" "	"	M. P. Lowry on sale of of Books,	59 65		
" "	"	Mount Comfort Church,	10 00		
" "	"	Friendship (Tishimingo) Church,	6 00		
" "	"	J. T Pitts on sale of books	22 90		
		One half public collection on Sabbath,	29 30		
" 19	"	Antioch Church,	40 00		
" "	"	Union Church,	16 00		
" "	"	W. H Holcombe,	5 00		
" "	"	Sister M J Holcombe,	5 00		
" "	"	J. E. Rogers,	1 00		
" "	"	E. G. Hanly,	1 00		
" "	"	J. J. Whitton,	1 00		
" "	"	W. W Kennedy,	1 00		
" "	"	Sister P. Rutherford,	2 00		
" "	"	Liberty Church,	20 00		
" "	"	Kossuth Church,	7 00		
" "	"	Fellowship Church,	17 00		
" "	"	E. W. Rogers,	2 50		
" "	"	Cherry Creek Church,	80 00		
" "	"	M. Ball,	10 00		
" "	"	Hopewell Church,	20 00		
" "	"	J. H. Berry, sale of books,	26 89		
" "	"	W. C Simmons,	10 00		
" "	"	G Norris,	1 00		
" "	"	A. H Booth.	10 00		
" "	"	Mt. Olive Church,	25 00		$540 24
					$1022 33

1857.		Cr.		
September 29,	Paid Smith & Wheldon for Books,	$132 58		
1858,				
June 25,	Paid Bible House, New York	17 65		
September 18,	Paid M. P. Lowry as Missionary,	200 00		
" 19,	Paid R. Nutt as Missionary,	21 00		
" "	Paid J T. Pitts as Missionary,	500 00		
" "	Paid M. Ball as Missionary,	16 50		
" "	Paid A. Ray as Missionary,	27 00		
		$914 73		$914 73
	Due from Treasurer,			$107 59

1857.	For Foreign Missions,	Dr.	
September 19,	As per last report,	$10 00	
April, 1858,	Received from Academy Church,	8 00	
Sept. 15, 1858,	Received from Mt Pleasant Church,	5 00	
"	Public collection after reading report on Foreign Missions,	54 00	$77

Amount brought forward,			$77 00
Sept. 15, 1858, Received of J. H. Berry,		4 00	
" Received from Amaziah Church,		4 00	
" One-fourth of public collection on Sunday,		14 65	
" Union Church,		2 75	
" A Friend,		25	
" Sister P. Rutherford,		2 00	27 65
			$104 65

1851. Cr.

Paid as per voucher,	$15 50	$15 50
Due from Treasurer,		$89 15

INDIAN MISSION, 1858.

Sept. 19, 1857. As per last Report,	Dr.	$38 65
April, 1858, Received from Academy Church		8 00
Sept. 18, " " " A. Ray		2 50
" " One fourth public collection on Sunday		14 65
" " Received from Union Church		1 75
" " " " Sister M. J. Holcombe		5 00
" " " " J. H. Berry		4 00
		$74 55

1858. Cr.

June, Paid out as per voucher,	31 65
Due from the Treasurer,	$42 90

BIBLE CAUSE. 1858.

April, 1858. As per last Report,	Dr.	$6 50
" " Received from Academy Church		2 50
Sept. 18 " " " Sunday School at Canaan Church,		1 80
		$10 45

June, 1858, Paid as per voucher, Cr. 8 25

Due from the Treasurer, $2 20

BIBLE REVISION ASSOCIATION.

April, 1858, Received from Academy Church,	Dr.	$5 50
Sept. 19, " " " W. H. Holcombe,		5 00
		$10 50

Sept. 1, 1858, Paid as per voucher, Cr. 5 00

Due from Treasurer, $5 50

AFRICAN MISSIONS.

		Dr.
	As per last report,	$2 05
		Cr.
Sept. 19, 1857.	Paid M. Ball, Agent, for Foreign Board,	2 05
	Amount of Books on hand,	$40 55

All of which is respectfully submitted,

E SMYTH, *Treasurer.*

AMOUNTS PLEDGED FOR DOMESTIC MISSIONS FOR 1859.

Mount Olive Church,		$20 00
Bethel	"	5 00
Friendship	"	12 50
Pleasant Ridge	"	25 00
New Hope	"	15 00
A. Ray,		20 00
R L. Ray,		10 00
H. Garrett,		10 00
John Steward,		5 00
Kossuth Church,		50 00
Farmington	"	10 00
Mount Comfort Church,		7 00
Liberty Hill	"	5 00
Henkle's Creek	"	10 00
Friendship (Tishimingo) Church,		8 00
Rienzi Church,		15 00
Mount Pleasant Church,		20 00
Burnsville	"	10 00
Piney Grove	"	10 00
Canaan	"	50 00
Bethel	"	5 00
Cherry Creek	"	50 00
		$372 50

APPENDIX L.

THE Executive Board beg leave to report:

That through the blessing of God, and the liberality of the Churches, a greater amount of missionary labor has been performed than in any preceeding year. Our beloved brethren, J. T. Pitts and M. P. Lowry were employed by the Board—the *former* the whole of his time, the *latter* more than half. They engaged in the great work with their accustomed energy, ability and zeal, and eternity only will unfold the extent and worth of their labors. In Brother Pitts' brief report, he says:

"I have labored the whole time in the employment of the Board. I have sold nearly all the books I had, and have preached at six stations. Two of them I have attended once a month. At Salem, one of the stations, I preached five times at each monthly visit. The Lord was pleased to bless my humble labors there. The Church, which had become almost extinct, was greatly revived, and

nine received by experience and baptism. I have attended a number of protracted meetings. The Lord has been with his people and abundantly revived them, and many have been added to the Churches, for which I desire to give God all the glory.

"I further state, that the Macedonian cry is made nearly every where I go, 'Come over and help us.' There is still great destitution in our bounds. I would, therefore, recommend the future Board to keep at least one missionary constantly in the field.

"All of which is respectfully submitted.

"J. T. PITTS."

Brother Lowry's report to the Board is as follows, to-wit:

"DEAR BRETHREN:—I have complied with my engagements with you, and am ready to return my trust. The interest in the two neighborhoods that I have supplied with monthly preaching has grown into a Church at each place—County Line and Indian Creek—both of which have become members of the Association during its present session. The prospect is flattering for them to become large and efficient Churches. I have also preached occasionally in several other neighborhoods, where I hope good has been effected. I assisted brother Fitzgerald in holding a meeting at one of his stations, where the Lord was pleased to revive his work. The field for missionary operations is yet inviting, and already white unto harvest. The Churches in my field of labor have all, I think, met their pledges, and generally renewed them for another year. My collections will be reported by the Treasurer.

"I have sold all the books committed to my charge, except a very small remnant. May the blessing of the Lord rest on past labors, and direct in future. Respectfully submitted,

"M. P. LOWRY."

In addition to the labors of those two able and efficient missionaries, we have secured the services, at stations assigned them, of our beloved brethren, M. Ball, A. Ray, R. Nutt and O. D. Fitzgerald, all of whom have labored with ability and success, in advancing the cause of our blessed Redeemer.

In reviewing the entire operations of the last associational year, your Board cannot but express their deepest gratitude to God for the degree of success which has attended their feeble efforts. They feel well assured, that in the great day of eternity, none will regret the sacrifices made, and the contributions given, to carry on this glorious work. Notwithstanding the number of Churches which have been established under the blessing of God within the last few years, in the bounds of the Chickasaw Association, as the fruits of missionary labor, yet there are other destitute neighborhoods, where the gospel is scarcely ever preached, and where the aged and the young are posting alike the downward road to eternal ruin. Whether those inviting fields should be occupied or abandoned, as far as we are concerned, to that moral darkness and gloom which now hover over and around them, depends upon the liberality of this body and the Churches it represents.

From the history of the past, we cannot but believe that you, dear brethren, and your respective Churches, will at once "come up to the help of the Lord against the mighty," and enable your future Board to go on in this labor of love, with increased vigor and zeal: and that God will crown your liberality with his gracious smiles and richest blessings.

Here, perhaps, with propriety this report might be closed; but your Board begs leave to submit a few additional reflections. We cannot refrain from expressing the opinion, that, from the signs of the times, some great event in the Providence of God is rapidly approaching. It is no less remarkable than true, that greater progress has been made in the arts and sciences within the last fifty years than within several centuries preceding. Such are the mighty trophies of science that even an instantaneous communication between distant nations is no longer a matter of doubt, but has become a fixed and startling fact. Whether this unprecedented progress shall be made subservient to the cause of God, and contribute to the extension of the Redeemer's kingdom upon earth, is a problem to be solved only in the unknown future. Suffice it to say, that it is the finger of God that has stimulated the genius of men, and has given them such extraordinary powers of discovery and invention.

In the religious world, too, a mighty movement has been made. A star of the first magnitude has arisen in the Eastern hemisphere, emitting as an humble instrument in the hands of God, light and warmth to a mighty host of the followers of the Lamb. The effects of "thoughts that breathe, and words that burn," which have fallen from the lips of a Spurgeon, have been felt, not only in the old world by admiring multitudes, but have vibrated in the hearts of Christians in our own country from the Atlantic to the Pacific. The prayers of God's people here, in our own land, have also been heard and he has, in great mercy, been pleased to pour out his spirit upon us in a remarkable degree. In our cities, towns, and villages, and in many places throughout the country, a great and glorious work has been performed. Multitudes who were recently in the broad road that ends in eternal death, are now walking in the narrow path that leads to everlasting life. The powers of darkness seem to be receding, and thousands of sinners of every grade, it is believed, are almost ready to cry out: "Men and brethren, what shall we do to be saved?" What does all this mean? Is the night far spent, and is the day near at hand?

From all those thrilling scenes which now surround us, is not every follower of Christ called upon, in tones louder than seven-fold thunder, to put on the whole armor of God, and stand firmly at his post? Should not every one let his light so shine, that all of our Churches would appear at once, as "cities set upon a hill." Should not all be willing to make sacrifices for the cause of God, and with the chief Apostle to the Gentiles, count not even our own lives dear unto us; but "count all things but loss, for the excellency of the knowledge of Christ Jesus, our Lord." O, when shall this spirit pervade every Christian heart, and take full and entire possession of

every renewed soul? As one means of accomplishing a result so glorious, we recommend your future Board—should sufficient funds be furnished to send a missionary to all of our own Churches—and urge every member, both old and young, male and female, together with the youth of the surrounding country, to meet at their respective places of worship on every Sabbath morning, and engage with undying energy, and unflagging zeal in the study of God's Holy Word. Let them also, with one accord, send their united petitions to a throne of grace for the enlightening, and quickening influences of the Spirit of God, to be shed upon us, and upon all the world, and blessings, like living streams, broad and deep, will flow to all around. And then will the Bride, the Lamb's wife, be clothed in her beautiful garments and be ready to receive "the glorious appearing of the great God and our Savior, Jesus Christ."

All of which is respectfully submitted.

JOEL H. BERRY, *Chairman.*

ORDAINED MINISTERS.

M. Ball, Cherry Creek.
A. Ray, Jonesboro.
J. C. Derryberry, Boneyard.
H. G. Spencer, Salem
J H Prescott, "
P. Scally, Union Mills.
A. Goodwin, Ripley
W. H Holcombe, Ripley.
A. H. Booth, Rienzi.
M. P. Lowrey, "
H. G. Savage, "
D. R. Bryan, Grand Junction.
J. Boswell, Tardyville.
P. Nutt, Piney Grove.
L. Flake, Rienzi.
J. T. Pitts, Cherry Creek.
O. D. Fitzgerald, Kossuth.
D. D. Roach, New Albany,
L. Ball, Cherry Creek.
D. Patter, Wallersville.
E. Browning, Cherry Creek.
H. C. Spencer, Ripley,
E. Rogers, Corinth.

LICENTIATES.

H. G Savage, Rienzi.
J. Smyth, Wallerville.
S. D. Kendall, Big Spring.
J. Martin, Ruckerville.
A. Jones, "
H. S. Archer, ——
E. Massay, Burnsville.
T. Gorely, Rockyford.
H. J. McCollough, Burnsville.
J. D. Rogers, Molino.
J. W. Montgomery, Molino.
J. C. Hale, Rockyford.

EXECUTIVE BOARD.

J. H. Berry, E. Smyth, G. V. Gambrell, R. L. Ray, R. H. Gibson.

TIMES OF MEETING OF CORRESPONDING BODIES.

Big Bear Creek Association, Friday before 4th Sabbath in September.
Panola Association, Saturday before 2d Sabbath in October.
Big Hatchie Association, Friday before 4th Sabbath in July.
Cold Water Association, Friday before 3d Sabbath in October.
Aberdeen Association, Saturday before 2d Sabbath in October.
Judson Association, Saturday before 2d Sabbath in September.
Baptist State Convention, Thursday before 4th Sabbath in May.

The next Session of the Chickasaw Association will be held with the Mount Pleasant Church, 14 miles North of the town of Pontotoc, in Pontotoc County, Miss., commencing on Friday before the 3rd Sabbath in September, 1859.

CONSTITUTION.

ARTICLE 1ST. THIS Association shall be called the "CHICKASAW BAPTIST ASSOCIATION."

ART. 2ND. It shall be composed of persons who have been duly elected delegates by the respective Churches belonging to this Union.

ART. 3RD. The delegates representing the different Churches shall, at the opening of the Association, present the letters specifying their appointment, and also showing the number baptized, received by letter, dismissed, excluded, restored, and dead, during the year, together with the whole number in fellowship.

ART. 4TH. Every Church belonging to this body shall be entitled to three delegates until they number one hundred members, and then one for each hundred above that number.

ART. 5TH. Churches of this Union failing to represent themselves at one Association, will be expected to state the reason of their failure at the next, and if any Church fail for three successive meetings, the Association may consider such Church as dropped from its number, or shall have power to send a Committee to enquire into its state, or proceed as the Association may deem most advisable.

ART. 6TH. New Churches may be admitted into this Union by signifying their wish by letter and delegates, provided they be deemed orthodox, and are willing to walk in fellowship with us.

ART. 7TH. The Association shall have a Moderator and Clerk, who shall be chosen at each annual meeting, so soon as letters from the Churches are read, and members' names enrolled; PROVIDED, however, that nothing in this article be so construed as to prohibit Churches petitioning for union with us, from voting by their delegates for Moderator and Clerk.

ART. 8TH. This Association shall have no power to adopt rules that shall at any time infringe upon the independence and rights of Churches; it shall, however, be at liberty to advise Churches belonging to it, or it may withdraw from such Churches as are known to walk disorderly.

ART. 9TH. The Association shall have a fund for its expenses, and the Churches shall be at liberty to send up such funds as they may think proper, either for Foreign or Domestic Missions, for the Bible or any other benevolent institution, and the Association appoint one or more to take charge of the same, and forward them as they may be designated, and report to the next Association.

ART. 10TH. Any Church of this Union having a difficulty that she cannot settle, may call help from other Churches, or may present the case to this body for advice; such cases must be presented in the letter of correspondence, stating the reason why it has not, or could not, be decided by the Church.

ART. 11TH. If any Church should have a difficulty with a sister Church, we recommend said Church to take the gospel steps as directed in the 18th chapter of Matthew; and no difficulty will be entertained by this Association until such steps are taken.

ART. 12. When Churches of this Union have members supposed to possess ministerial gifts, "we recommend them to" call from two or more Churches for the aid of their ministers and such other members as the Churches may deem most suitable to examine the individuals, and, if thought advisable, to authorize such a member or members to preach the gospel, which shall be reported to the Association and entered on the minutes.

ART. 13TH. Any Church having a gift she deems worthy of Ordination, shall call a Presbytery of ministers from sister Churches to officiate in the work; and all Presbyteries in the ordination of ministers and deacons, or in constituting Churches, shall be governed by the abstract of principles of this Association.

ART. 14TH. This Association may correspond by letter and delegates with the Baptist Convention of this State, and with such Associations as she may deem most conducive to the general interest of Zion.

ART. 15TH. The minutes of the Association shall be read and

corrected, and signed by the Moderator and Clerk before the session rises; no Association shall adjourn, unless in extraordinary cases, until it has finished all its business.

RULES OF DECORUM.

ARTICTE 1ST. The Association shall be opened by prayer.

ART. 2ND. The Moderator shall be considered the judge of order, but any member not satisfied with his decision may appeal, provided that appeal be made on the same day, but at no subsequent time.

ART. 3RD. The Moderator shall be entitled to the same privilege of speaking as other members, but not to vote unless his vote be necessary to decide the question. If he rises to speak he shall call on some brother to take the chair.

ART. 4TH. All questions brought before the Association shall be introduced by motion, and, if seconded, shall be opened for discussion, unless withdrawn by the mover or his second. When a subject has been taken up and a reasonable time allowed for discussion, the Moderator shall take the question by yeas and nays, and if a call for a division be made it shall be decided by the members rising.

ART. 5TH. Any member wishing to speak shall rise and address the Moderator. Only one member shall be allowed to speak at the same time, who shall not be interrupted while speaking, unless he depart from the subject, or make personal reflections.

ART. 6TH. No person shall speak more than once upon any subject until all who wish to speak shall have had an opportunity, nor more than twice upon any subject without permission.

ART. 7TH. Every subject introduced for discussion shall be first decided before another shall be offered, unless it be laid over by motion, with the consent of the mover and Association.

ART. 8TH. The Association shall in all cases be governed by a majority of the members present, except in the reception of Churches, then a unanimous vote shall be required. "But in no case shall one member or Church prevent the reception of a Church without sufficient cause shown, which shall be determined by a majority."

ART. 9. The names of members shall be called whenever the Association shall direct, and the absentees marked. Any member wishing to retire shall obtain permission of the Moderator.

ART. 10. The appellation of brother shall be used by the members in addressing each other.

ART. 11. Any member violating these rules shall be subject to be reproved by the Moderator, but only on the day the breach shall have been made.

ART. 12. Amendments or alterations may be made to these rules when a majority may deem it necessary.

ABSTRACT OF PRINCIPLES.

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1. *Of the Scriptures.*—We believe the Holy Bible was written by men divinely inspired, and is a perfect treasure of Heavenly instruction; that it has God for its author, Salvation for its end, and Truth without any mixture of error for its matter; that it reveals the principles by which God will judge us; and, therefore, is and shall remain to the end of the world, the true centre of Christian union, and the supreme standard by which all human conduct, creeds and opinions should be tried.

2. *Of the True God.*—That there is one, and only one, true and living God, whose name is JEHOVAH, the Maker and Supreme Ruler of Heaven and Earth; inexpressibly glorious in holiness, worthy of all possible honor, confidence and love, revealed under the personal and relative distinction of the Father, the Son, and the Holy Ghost; equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

3. *Of the Fall of Man.*—That man was created in a state of holiness, under the law of his Maker, but by voluntary transgression fell from that holy and happy state, in consequence of which all mankind are now sinners, not by constraint, but choice; being by nature utterly void of that holiness required by the law of God, wholly given to the gratification of the world, of Satan, and of their own sinful passions, and, therefore, under just condemnation to eternal ruin, without defence or excuse.

4. *Of the Way of Salvation.*—That the salvation of sinners is wholly of grace, through the mediatorial offices of the Son of God, who took upon him our nature, yet without sin; honored the law by his personal obedience, and made attonement for our sins by his death; being risen from the dead, he is now enthroned in Heaven, and uniting in his wonderful person the tenderest sympathies with divine perfection, is every way qualified to be a suitable, a compassionate, and all-sufficient Savior.

5. *Of Justification.*—That the great Gospel blessing which Christ, of his fullness, bestows on such as believe in him, in Justification; that Justification consists in the pardon of sin, and the promise of

eternal life, on principles of righteousness; that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through his own redemption and righteousness; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.

6. *Of the Freeness of Salvation.*—That the blessings of salvation are made free to all by the Gospel; that it is the immediate duty of all to accept them by a cordial and obedient faith, and that nothing prevents the salvation of the greatest sinner on earth, except his own voluntary refusal to submit to the Lord Jesus Christ, which refusal will subject him to an aggravated condemnation.

7. *Of Grace in Regeneration.*—That in order to be saved, we must be regenerated or born again; that regeneration consists in giving a holy disposition to the mind, and is effected in a manner above our comprehension or calculation, by the power of the Holy Spirit, so as to secure our voluntary obedience to the Gospel, and that its proper evidence is found in the holy fruit which we bring forth to the glory of God.

8. *Of God's purpose of Grace.*—That election is the gracious purpose of God, according to which he regenerates, sanctifies and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely wise, holy and unchangeable; that it utterly excludes boasting, and promotes humility, prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it is ascertained by its effects in all who believe in the Gospel; is the foundation of Christian assurance; and that to ascertain it with regard to ourselves, demands and deserves our utmost diligence.

9. *Of the Perseverance of Saints.*—That such only are real believers, as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare, and that they are kept by the power of God through faith unto salvation.

10. *Harmony of the Law and Gospel.*—That the law of God is the eternal and unchangeable rule of his moral government; that it is holy, just and good; and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts, arises entirely from their love of sin; to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy law, is one great end of the Gospel, and of the means of grace connected with the establishment of this visible Church.

11. *Of a Gospel Church.*—That a visible Church of Christ is a a congregation of baptized believers, associated by covenant in the faith and fellowship of the Gospel; observing the ordinances of Christ, governed by his laws, and exercising the gifts, rights and

privileges invested in them by his Word; that its only proper officers are bishops or pastors and deacons, whose qualifications, claims and duties are defined in the Epistles to Timothy and Titus.

12. *Of Baptism and the Lord's Supper.*—That Christian baptism is the immersion of a believer in water, in the name of the Father, Son and Spirit; to show forth in a solemn and beautiful emblem, our faith in a crucified, buried and risen Savior, with its purifying power; that it is pre-requisite to the privilege of a Church relation; and to the Lord's Supper, in which the members of the Church, by the use of the bread and wine, are to commemorate together the dying love of Christ, preceded always by solemn self examination.

13. *Of the Christian Sabbath.*—That the first day of the week is the Lord's day or Christian Sabbath, and is to be kept sacred to religious purposes, by abstaining from all secular labor and recreations; by the devout observance of all the means of grace, both private and public; and by preparation for the rest which remaineth for the people of God.

14. *Of Civil Government.*—The civil government is of divine appointment, for the interest and good order of human society; and that magistrates are to be prayed for, conscientiously honored and obeyed, except in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the kings of the earth.

15. *Of the Righteous and the Wicked.*—That there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem; while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse, and this distinction holds among men both in and after death.

16. *Of the World to Come.*—That the end of this world is approaching; that at the last day Christ will descend from Heaven, and raise the dead from the grave to final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the final state of men in Heaven or Hell, on principles of righteousness.

STATISTICAL TABLE.

Churches.	Delegates.	Baptized.	Received by Letter.	Restored.	Dismissed by Letter	Excluded.	Died.	Total Fellowship.	Contributions for Ministers.	Colored Members.
1st District.										
Amaziah,	L. J. Pratt, W. L. Reynolds,* John Bostner.	--	2	2	7	3	2	71	$3 00	11
Cherry Creek	M. Ball, J. T. Pitts, E. Smyth, L. Ball.*	10	9	--	18	8	4	230	7 25	68
Bethel	T. Garley, J. C. Hale.* Henry Brumett.	15	12	1	20	6	1	145	1 40	1
Liberty	Jas. Boswell, S. H. Plant, B. J. Caldwell*	5	6	--	9	3	--	97	1 80	41
Philadelphia	J. V. Nunley, Elijah Hale, L. Short,*	29	3	3	4	8	2	123	2 00	--
Pleasant Ridge,	J. D. Rogers * T. W. Montgomery,* J. A. Simpson,* D. M. Owen, G. V. Gambrel,*	35	8	6	19	4	2	218	3 75	20
Friendship,	E. Browning,* B. C. Golding, C. A. F. Wesson,*	13	--	--	--	5	--	83	2 25	4
Washington	Received a letter but no delegates	--	--	--	--	--	--	16	1 00	--
Spring Creek	Alx. Beard, E. H. Yount,* W. Alexander,	9	--	--	5	1	--	77	1 50	17
New Hope	Carey Pitts,	16	5	--	4	--	--	58	2 40	1
Mount Gilead	Thos. Davis, Jas. Bell, Geo. Young,	18	*1	4	--	2	1	73	2 10	--
Mount Pleasant,	W. H. Holditch,* W. C. Wood,* A. W. Funk,*	24	4	--	--	--	--	107	2 95	6
Mount Pisgah,	John Mitchell, James Sherman, J. D Crane.	5	8	--	1	--	--	27	1 00	1
Cypress Creek,	W. P. Goolsby, N. L. Ward,* Henry Ivy,	9	1	--	4	3	--	70	2 50	--
2d District.										
Union	A. Ray, H. Garrett, R. L. Ray,	6	5	--	2	2	1	86	2 00	8
Academy	W. P. Harbin, W. J. Riddle, W. Putman,	2	4	1	8	1	1	58	2 75	--
Bethlehem,	G. S. Mallory, N. B. Hicks, N. C. Whitlow,*	2	2	--	7	--	--	55	1 50	6
Bulah	D. D. Roach, E. Mauldin, Thos. A. Roach	9	1	1	9	2	--	59	2 00	9
Canaan	E. Hill, P. G. Turner, Robt. Bowden,	14	1	--	14	2	1	81	2 00	13
Fellowship	J. H. Berry, Thos. Moore, L. D. Adams.	28	8	--	7	1	--	107	2 00	8
New Harmony	R. Millican	--	--	--	--	--	--	15	75	--
Hopewell	H. G. Spencer, A. Adkins, B. Lax,	7	3	--	4	--	--	47	1 50	5
Pleasant Hill	J. Mathews, J. Stewart, M. Duncan,	--	--	--	7	--	1	4	2 00	--
Piney Grove	J. B. Fuller, Z. D. Prescott, Robt. Nutt	4	3	--	1	1	3	68	1 75	--
Ripley,	W. H. Holcombe,* Milton Young,* Joseph E. Rogers,	1	3	1	3	3	--	79	1 50	50
Macedonia	Not represented	--	--	--	--	--	--	--	----	--
Mount Comfort,	H. C. Spencer,* E. M. Rogers, C. G. Blount.	7	2	--	4	1	--	38	1 00	1
Unity,	D. R. Bryant, T. J. Valentine, A. H. Perkins,*	6	1	--	3	--	--	58	1 00	--
Salem	J. H. Machen, W. A. Berry, L. M. Casey*	4	--	--	--	--	--	37	----	18
3d District.										
Concord	W. Green, W. H. Scally, F. Geno,*	1	--	--	7	4	3	42	3 50	--
Farmington,	W. U. Robinson, E. J. Calahan, A. S Vandivere,*	8	6	--	8	--	2	75	3 00	8
Ranzi	A. H. Booth, J. M. Martin, J. H. Barnett	23	2	1	10	--	1	109	3 50	20
Burnsville	A. W. Dowd,* W. B. Fielder,* E. Hunter*	1	9	--	2	--	1	55	2 10	--
Friendship,	C. A. Lowrey,* W. Henderson,* W. Simmons,*	1	5	--	9	3	1	67	1 80	11
Mount Olive	T. Burress, Joseph Rogers, J. O. Nelson	--	7	--	10	1	2	110	3 00	8
Osburn's Creek	A. W. Petty,* W. F. Young, J. G. London	22	6	--	5	1	1	94	2 20	22
Antioch,	R. H. Gibson, T. P. M. C. Norman,* John Ranes,	7	7	--	9	1	4	71	2 00	24
Hinkle's Creek	H. G. Savage. J. B. Hale, H. Dilworth *	6	15	--	2	1	--	56	2 00	--
Kossuth,	O. D. Fitzgerald, F. Hall, A. J. McMillen,	23	3	--	2	4	2	81	2 20	15
Harmony,	W. C. Simmon, John Broadaway, A. Spinger,*	6	4	--	--	--	2	57	2 25	--
Corinth	E. Rogers, J. K. Whitfield, J. H. Wilkins	3	25	--	1	--	--	59	1 65	11

☞ Absentees marked thus *

STATISTICAL TABLE.

Churches.	Delegates.	Baptized.	Received by Letter.	Restored.	Dismissed by Letter.	Excluded.	Dead.	Total Fellowship.	Contributions for Minutes.	Colored Members.
Meadow Creek,	M. P. Lowrey, S D. Kendall, Thomas Rogers,	18	12	--	2	--	--	63	$1 50	--
Liberty Hill,	H. F. McCollough,* H. Burchman,* W. T. Cobb,*	--	2	--	--	--	1	14	1 50	--
Indian Creek,	James Ginn, N. L. C. Derryberry, B. W. S. Derryberry,	--	--	--	--	--	--	17	1 00	--
Tuscumbia	E. Moss, W. C. Butler, W. G. Easley	35	--	--	3	6	1	41	1 80	--
County Line,	John Rogers, E. W. Outlaw,* G. C. Burton,	2	--	2	--	--	--	22	1 00	--

☞ Absentees marked thus *

N. B. Many Churches failed to report their number of colored members.

Colored Members.

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SEMPLE BROADDUS COLLEGE.

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President, and Professor of Moral and Intellectual Philosophy, and Professor of Ancient Languages.

REV. C. R. HENDRICKSON,
Professor of Theology.

ROBT. A. HIGGINS,
Professor of Mathematics and Natural Science.

HENRY W. BOWERS,
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